# Whiteness

## Part 1: Paradox

#### National Service programs create an atmosphere of American Exceptionalism by creating the notion that America is supreme

**Hanchey** **12’** Hanchey , Jenna N. A Postcolonial Analysis of Peace Corps Volunteer Narratives: The Political Construction of the Volunteer, Her Work, and Her Relationship to the ‘Host Country National.’ University of Colorado at Boulder, 2012, scholar.colorado.edu/cgi/viewcontent.cgi?article=1024&context=comm\_gradetds.

**The** larger **issue presents itself when the volunteer begins to** want to **“fix” the culture** in addition to doing the job he was sent to perform. An implicit rejection of the mutuality described above, ‘**fixing’** **the culture is based on an assumption that American culture is without fault.** This **idea of the White Man’s Burden**, helping the Other to develop both economically and culturally, **assumes the American as the standard of perfection** (or close enough) **and compares Host Country culture and tradition to that.** This narrative is seldom disturbed in returned volunteer discourse, and when it is it causes confusion. **The volunteer is not sure** how to make sense of her experience **if [They]** she was not **actually ‘helping’ people,** when she had previously narrated the crux of her experience as ‘helping others.’

National Service groups work in the interests of white people by embodying the White Savior Complex   
**The Harvard Crimson 68’** (Daily student newspaper of Harvard University, was founded in 1873. It is the only daily newspaper in Cambridge, Massachusetts), "The Peace Corps: An Indictment Its 'Arrogance of Power' Must End If Peace Corps Hopes to Survive, Ex-Volunteers Contend in Critique", The Harvard Crimson, 1/17/68, [www.thecrimson.com/article/1968/1/17/the-peace-corps-an-indictment-pwe/](http://www.thecrimson.com/article/1968/1/17/the-peace-corps-an-indictment-pwe/)  
We joined the Peace Corps because we thought it would afford us a means of helping developing nations without imposing the United States' political and cultural values on them. We assumed that the Peace Corps reflected the belief in a pluralistic world for which John Kennedy stood: that therefore its work would be the antithesis of the American colonialism that the rest of the world both fears and resents. We were wrong. We now see that the **Peace Corps is arrogant and colonialist** in the same way as the government of which it is a part. The Latins with whom we work understand this better than most North Americans who are employed by the Peace Corps. It is the reason that so many of them distrust our organization, remain skeptical of its rhetoric of generosity. They read, for example, that we are part of an Alliance for Progress that they have begun to regard as a State Department gimmick. They see us working side by side with other officials of the US government to accomplish programs, which are in the view of many Latins, part of the US' world wide struggle against Communism, not a genuine desire to help poor nations. Attitudes and Acts But many are even more sensitive to our attitudes than to our acts. They frequently tell us that, like members of the State Department and AID, we are victims of the disease that Senator Fulbright has diagnosed as "the arrogance of power." And we have come to feel that they are more right than wrong, although of course there are many Volunteers whose ability to adapt themselves to the culture render them immune to such generalized criticism. The more deeply we examine ourselves the more clearly we realize that we are **part of a culture whose pride in itself contains**, as a corollary, **contempt for others.** Our role in this country is a demonstration of that trait: semiliterate in its language, nearly ignorant of its culture, we still presume to teach Ecuadorians methods of thought and work that we have inherited from our North American past. It is an arrogance that is hard to escape. Viewing ourselves as teachers, for example, it is tempting to **think of Ecuadorians as our students and hence to treat them as children. Volunteers' language often reflects this attitude: it is no rare thing to hear a frustrated worker complain about "those stupid lazy campesinos," his neighbors. And Volunteers' style of life is often just as offensive, for in towns and cities the Peace Corps members tend to form small gringo enclaves.**

#### Peace-Corps creates an otherizing atmosphere for non-white volunteers

**Chavis** **15’** Chavis Jr., Craig. “Being Black in Peru: My Experience as a Peace Corps Volunteer Read More Http://Www.expatkings.com/Being-Black-in-Peru/.” Expat Kings, 16 Oct. 15ADAD, www.expatkings.com/being-black-in-peru/.

Little did I realize that **being a** dark-skinned **black male** would **cause me to experience things** that the **majority of my group else could not fathom** nor comprehend. Little did I realize that **being a**dark-skinned **black male would cause me to feel so isolated** and alone un-able to relate to anyone else. Throughout my Peace Corps training I quickly began to realize that very little was done to touch the racial aspect of living in Peru as a foreigner. The majority of our diversity related trainings were centered on topics such as gender-equality, LGBTQ rights, and machismo (male dominance in Peru). Of course, the topic of being a gringo (Spanish slang for American, typically being white) was briefly explained but very little was mentioned to us about anything relating to skin color and how Peruvians may perceive you as a non-white American. I soon began to question the quality of our diversity training only **to realize that being** a dark-skinned black male or furthermore, **a non-white volunteer was not the norm**

#### There’s a growing need for Black volunteers in National Service

**White** **16’** White, BD. “For Colored Folks Who Have Considered Peace Corps.” Siyah En Perú, 16 Aug. 2016, siyahenperu.wordpress.com/2016/02/01/for-colored-folks-who-have-considered-peace-corps/.

This hyper awareness has not changed since joining the **Peace Corps** because it **is a primarily white space** (in terms of volunteers) **and often** times, I can’t help but **feel my otherness.** So in honor of Black History Month, I decided I wanted to focus my posts on my experiences as a Black (or African American – I use them interchangeably) volunteer. The point of these posts is not to speak for all Black volunteers, because we all have different experiences and for me to try and channel Al Sharpton and speak for an entire race would be unfair. I am simply one Black volunteer trying to tell her own story in hopes that it will help current and prospective volunteers with a little more insight – tis all. Anyway, sorry for the lengthy intro but here are some very, very basics for colored folks who have considered Peace Corps: We’re certainly not rolling squad deep here, my friends. Out of about 38 in my training group, Peru 26, there are only 5 African American volunteers including myself. And that is a healthy amount compared to training groups passed. I can’t be sure how many of us there are currently serving in Peru, however I do know this – **Out of more or less 200 volunteers in this country**, I only know of about **11 other African American** volunteers and most of them are women.  And because your **experiences** in country may **vary because of** your **skin color**, it’s only **natural to want to talk to someone who is going through what you’re going through** too. Sometimes **these people are not your white counterparts.** I found it comforting at times to seek out and talk to other Black volunteers about what I was feeling whether that be about an experience I had with HCNs (Host Country Nationals in PC lingo) or other with other volunteers. Now I’m definitely not saying to purposely self segregate – I’m simply acknowledging the value of finding and giving support to other African American Volunteers. And speaking of other volunteers…

#### Nationalistic ideologies were constructed by institutions of whiteness, that function to cover up deep seeded racism

**Hesse** **97’** Hesse, Barnor, et al. “WHITE GOVERNMENTALITY\* Urbanism, nationalism, racism. “Imagining cities scripts, signs, memory, British Sociological Association, 1997

There is a **problem** of imagining the nation in the British city. It a problem of ‘whiteness’. But this is not so easily defined given the hegemonic preoccupation **with** governing the ‘racialised other’. What concerns me here is how and why **the nationalist imaginary** increasingly **invokes the regulatory structure of ‘whiteness’ in appropriating** the **political and cultural experiences** of British cities. Mazzoleni (1993:293–4) has suggested that the imaginary of the city has an anthropomorphic projection and that the habitation of the city is lived as one’s body is encountered, as a recognizable and inimitable physiognomy. However, where the city is imagined as the nation’s sibling and conceived as the white body’s double, **the concept of ‘otherness’ becomes a racialised** alien **intrusion**, **a difficult** cultural **virus.** This nationalist imaginary circulates both opaquely and pointedly in diverse social discourses which insist that the racialisation of the city is a recent trend, reducible to the other’s sudden incursion. But, as I shall argue, racialisation cannot simply be collapsed into the temporality of the post-war experience. In this sense \*I would like to thank the following usual and unusual suspects for providing much needed critical insight at different stages into different aspects and different versions of this chapter: Denise Noble, Dhanwant K.Rai, Bobby Sayyid, Ernesto Laclau, Parish Noor, Paula Williams and Chas Holmes. what might be described as **the** cultural **problem of ‘whiteness’ refers** not only **to** the occlusion of **its racialised history**, but also to its resistance to questioning as a racialised identity, particularly where it insinuates and conceals itself discursively as the horizon of universal representation. It is a ‘white mythology’ which ‘has erased within itself the fabulous scene that has produced it, the scene that nevertheless remains active and stirring, inscribed in white ink, an invisible design covered over in the palimpsest’ (Derrida 1982:213). **This hegemonic structure of ‘whiteness’ forgets** its contested antecedents; it forgets **what ‘others’ remember**; in effect this **‘white amnesia’ represses** the **historical context of racism** because the threat of the ‘racialised other’ absorbs all attention

#### Thus, we enter the paradox of no hope. Blacks are expected to have faith and abide in a system that was constructed against them. While white supremacy functions as the controlling mechanism of Civil Society.

**Romain** **16’** Romain, Jheison Vladimir. The Dialectic of Blackness and Full Citizenship: A Case Study of Haitian Migration to the Dominican Republic. The University of Texas at Austin, May 2016, repositories.lib.utexas.edu/bitstream/handle/2152/38782/ROMAIN-THESIS-2016.pdf?sequence=1&isAllowed=y.

Mills points out that in Rawls’ work, and in secondary literature on his work, **there has been a lack** of adequate **consideration to the important role that race has played**, and continues to play, **in our modern world.** He centers his critique largely on the United States, which has had a long history of racial injustice with which the nation still struggles to contend, as evidenced by the disproportionately large number of black people who are currently incarcerated, the enormous wealth gap between black and white households, among various others systemic injustices that disproportionately affect black people in the country. **Black** American**s were not granted membership as citizens until the** 19**60s**, although some would argue that black Americans still have not attained full citizenship. **However**, what Mills further points to is that it is not enough simply to make an amendment to a social contract that is deeply flawed and contradictory from its inception. That is, **a constitutional amendment is not enough to restructure** what he considers to be **the** unnamed, global political **system of white supremacy**. Regarding the constitutional amendments that sought to uphold the rights of black Americans, scholars Carole Boyce Davies and Babacar M'Bow (2007) point out that “… neither of these amendments have undone the scape hatch of imprisonment by which a technical denial of citizenship and slavery remains in effect”

## Part 2: Framing

#### Structural violence is the process that renders certain groups invisible

**Winter and Leighton** **99’** |Deborah DuNann Winter and Dana C. Leighton. Winter|[Psychologist that specializes in Social Psych, Counseling Psych, Historical and Contemporary Issues, Peace Psychology. Leighton: PhD graduate student in the Psychology Department at the University of Arkansas. Knowledgable in the fields of social psychology, peace psychology, and justice and intergroup responses to transgressions of justice] “Peace, conflict, and violence: Peace psychology in the 21st century.”

Finally, **to recognize** the operation of **structural violence forces us to ask questions about** how and **why we tolerate it,** questions which often have painful answers for the privilegedelite who unconsciously support it. A final question of this section is how and why we allow ourselves to be so oblivious to structural violence. Susan Opotow offers an intriguing set of answers, in her article Social Injustice. She argues that **our normal perceptual** cognitive **processes divide people** into **in-**groups **and out-groups. Those outside our group lie outside our scope of justice. Injustice** that would be instantaneously confronted if it occurred to someone we love or know **is barely noticed if it occurs to** strangers or **those who are invisible** or irrelevant. We do not seem to be able to open our minds and our hearts to everyone, so we draw conceptual lines between those who are in and out of our moral circle. **Those who fall outside are morally excluded**, and become either invisible, or demeaned in some way so that we do not have to acknowledge the injustice they suffer. Moral exclusion is a human failing, but Opotow argues convincingly that it is an outcome of everyday social cognition. To reduce its nefarious effects, we must be vigilant in noticing and listening to oppressed, invisible, outsiders. Inclusionary thinking can be fostered by relationships, communication, and appreciation of diversity. Like Opotow, all the authors in this section point out that structural violence is not inevitable if we become aware of its operation, and build systematic ways to mitigate its effects. Learning about structural violence may be discouraging, overwhelming, or maddening, but these papers encourage us to step beyond guilt and anger, and begin to think about how to reduce structural violence. All the authors in this section note that the same structures (such as global communication and normal social cognition) which feed structural violence, can also be used to empower citizens to reduce it. In the long run, reducing structural violence by reclaiming neighborhoods, demanding social justice and living wages, providing prenatal care, alleviating sexism, and celebrating local cultures, will be our most surefooted path to building lasting peace.

#### Ethical theories that aren’t grounded in the current social context fail to analyze structural inequalities and real world issues.

**Mills** **09’** Mills, Charles W. “Rawls on Race/Race in Rawls.” Northwestern University, The Southern Journal of Philosophy, 2009, havenscenter.wisc.edu/files/Mills-Rawls%20on%20Race.pdf.

Now **how can** this **ideal** ideal—a **society** not merely without a past history of racism but without races themselves—**serve to adjudicate** the **merits of** competing **policies aimed at correcting** for a long **history of white supremacy** manifest in Native American expropriation, African slavery, residential and educational segregation, large differentials in income and huge differentials in wealth, nonwhite underrepresentation in high-prestige occupations and overrepresentation in the prison system, contested national narratives and cultural representations**, widespread white evasion** and bad faith on issues of their racial privilege, **and** a corresponding **hostile white backlash against** (what remains of) those mild **corrective measures already implemented?** Obviously, it cannot. As Thomas Nagel concedes: “Ideal theory enables you to say when a society is unjust, because it falls short of the ideal. But it does not tell you what to do if, as is almost always the case, you find yourself in an unjust society, and want to correct that injustice” (2003a, 82). Ideal theory represents an unattainable target that would require us to roll back the clock and start over. So in a sense it is an ideal with little or no practical worth. What is required is the non-ideal (certificatory) ideal that **starts from the reality of these injustices and then seeks some fair means of correcting for them, recognizing that in most cases** the original pre-**discrimination** situation (even if it can be intelligibly characterized and stipulated) **cannot be restored.** Trying to rectify systemic black disadvantage through affirmative action is not the equivalent of not discriminating against blacks, especially when there are no blacks to be discriminated against. Far from being indispensable to the elaboration of non-ideal theory, ideal theory would have been revealed to be largely useless for it. But the situation is worse than that. As the example just given illustrates, it is not merely a matter of an ideal with problems of operationalization and relevance, but of an ideal likely to lend itself more readily to retrograde political agendas. If the ideal rather than the certificatory ideal is to guide us, then a world without races and any kind of distinction drawing by race may seem to be an attractive goal. One takes the ideal to be colorblind nondiscrimination, as appropriate for a society beginning from the state of nature, and then—completely ignoring the non-ideal history that has given whites a systemic illicit advantage over people of color—conflates together as “discrimination” all attempts to draw racial distinctions for public policy goals, no matter what their motivation, on the grounds that this perpetuates race and invidious differential treatment by race. In the magisterial judgment of Chief Justice John Roberts in the June 2007 Supreme Court decision on the Seattle and Louisville cases where schools were using race as a factor to maintain diversity, “The way to stop discrimination on the basis of race is to stop discriminating on the basis of race,” a statement achieving the remarkable feat of depicting not merely as true, but as tautologically true, the equating of Jim Crow segregation and the attempt to remedy Jim Crow segregation and the attempt to remedy Jim Crow segregation! What is ideally called for under ideal circumstances is not, or at least is not necessarily, what is ideally called for under non-ideal circumstances**. Claiming that all we need to do is to cease** (what is here characterized as) **discrimination ignores** the differential **advantages and privileges** that have accumulated **in the white population** because of the past history of discrimination. So the defense in terms of ideal theory is doubly problematic. In the first place, ideal theory was never supposed to be an end in itself, but a means to improving our handling of non-ideal matters, and the fact that Rawls and his disciples and commentators have for the most part stayed in the realm of the ideal represents an evasion of the imperative of dealing with what were supposed to be the really pressing issues. And in the second place, it is questionable in any case how useful the ideal in the Rawlsian sense is or ever would have been in assisting this task. So **it is not** merely **that ideal theory has not come to the aid of** those dealing **with non-ideal injustice but** that **it** was **unlikely** to **have been of much help** when and if it ever did arrive.

#### Thus, the ROB is to vote for the debater with the best method of deconstructing whiteness

Mathieson 06’ Grace Mathieson “Reconceptualizing Our Classroom Practice: Notes from an Antiracist Educator” in *Identifying Race and Transforming Whiteness in the Classroom,* Ed by Virginia Lea and Judy Helfandpp.235-256, 2006

**If we** are to **engage in education as** the **practice of freedom**, then we must unravel **Eurocentric hegemony, and resist** **the pressure to conform** to the ideas, values, and perspectives that drive the status quo. If our goal is to allow all students to reach their potential, to stay engaged in the educational process, and to develop as critical thinkers, having a sense of pride and esteem in who they are, then we cannot view ourselves as the disseminators of a neutral body of knowledge and information working on behalf of the state but **must interrogate power** and **privilege** and the crucial role played by **racism and whiteness**. And if we are driven by a vision to create a more just and humane world, then what is called for is **nothing less than a radical rethinking of our role as educators** and of schooling, **beginning with an interrogation of our** own **selves.**

**Prefer:**

#### [1] **The debate space allows for minorities to create change, critical arguments challenge oppression and institutions are an a-priori.**

**Dillard 14’** Dillard, Tiffany Yvonne. "AGAINST THE GRAIN: THE CHALLENGES OF BLACK DISCOURSE WITHIN INTERCOLLEGIATE POLICY DEBATE." Diss. U of Louisville, 2014. Abstract. (2014): 1-91. Print.

Debate can be conceived as a speech community, one that has the potential to be a model for educational empowerment of minority populations. Yet, Intercollegiate Policy Debate organizations have failed to capitalize on this potential. In recent years there has been an influx of Black students entering the ranks of Intercollegiate Policy Debate. Most of these students entered **the Debate community** utilizing new methods of debate that are different from the traditional methods. These new methods are derived from a set of Black discourse practices, values, and perspectives. Unfortunately, most of the members of the Intercollegiate Policy Debate community are unwilling or underprepared to fully understand the functionalities of these new methods. Nevertheless, these methods can be invaluable to the empowerment of this student population, as well as, the Debate community at large. Over the last few decades, there has been an increased focus on diversifying Debate in an effort to keep up with the levels of diversity on college campuses nationwide. However, there has been little consensus on what diversity means and how best to achieve it. The Debate community has focused on bringing in more students of color but the cultural environment of Debate is an important factor when considering how to best retain these populations. Therefore, there also **needs** to be **an emphasis placed on ways to incorporate** these **new** methods, values and **perspectives.** Debate is one of the most formidable academic activities in which students can be involved. It is an academic training ground for public speaking, literacy and research skills, and understanding the process of policy making. Debate prepares students to become active citizens in society long after their educational career has ended. Students who participate in Intercollegiate Policy Debate have access to an extensive network of society’s more prominent leaders and Debate alumni, such as, politicians, attorneys, business executives, and university administrators. Debate has also produced seven former Presidents of the United States: Theodore Roosevelt, Woodrow Wilson, Franklin Roosevelt, John F. Kennedy, Lyndon B. Johnson, Richard Nixon, and Jimmy Carter. The skills acquired are invaluable to the long-term success of the students who participate in the activity. In the early twentieth century Debate was a feature of colleges and universities across the nation, including Historically Black Colleges and Universities (HBCUs). According to John W. Parker (1955), Debate served as a “laboratory of democratic living,” aiding students in the “process of developing scholars and citizens for movement in a democratic society (p. 146).” HBCUs competed amongst themselves initially, with the debate between Atlanta Baptist College (now Morehouse College) and Talladega College marking the first one of its kind (Brawley, 1917). However, they were eventually given the opportunity to debate against the white universities. Debates, in general, and the interracial debates, more specifically, were instrumental in training some of the most influential leaders of the Civil Rights movement. Leaders such as James Farmer, Jr. and Barbara Jordan, of Wiley College and Texas Southern University respectively, participated in Debate leagues. Black debaters became successful at one of the most prestigious academic competitions of the time: Debate. In the mid-twentieth century **Debate** programs began to disappear in HBCUs and the level of black participation in Intercollegiate Debate dwindled to a few members here and there. These Black students attended predominantly white institutions. Debate returned to **being an activity dominated by wealthy, white males.** The decline of HBCUs’ participation in Intercollegiate Policy Debate was partly due to the shift that occurred in 1947 from a single-day audience centered debate format to a multi-day tournament style debate format. Following this shift, debate competitions became more isolated from the larger public. Debate was becoming increasingly more competitive, more intense, and less accessible. This increased focus on competition became the driving force for the evolution of debate methods and techniques over the next few decades. Currently Debate can be described as a high-speed, oral game of chess. It has become a game of information processing. Debaters now speak up to 400 words per minute and use highly specialized jargon as a way of communicating arguments and ideas. Under this model, persuasiveness is not only determined by one’s oratory and research skills but also by one’s ability to master the techniques of debate. Debate, to many, **has become “just a game.” However**, the role of debating **for Blacks** has always served dual functions. Blacks have participated in Debate recognizing the competitive, gaming aspects but **debating** has also **served a social agenda** for Blacks. Debate has often been used **as a platform for disproving myths of intellectual inferiority.**For some Black students, **it has also been a way to escape the problems** associated **with living in the inner city.** **Students receive debating scholarships to college, the opportunity to travel nationally, a food stipend and many other benefits that they may have ordinarily not been able to access.** **To many Black debaters, Debate** has been more than just a game—in a lot of cases, it has been a **means** for **survival.**

#### [2] Oppression has the greatest impact- no matter how my opponent tries to justify their fw. Without taking into account the oppressed, they will never maximize the benefits of their standard

### Advocacy

**Plan Text: In the US, Citizens of the age of 18 are to be compulsed in to Peace-Corps for 2 years.**

**Sherraden 85’** Sherraden, Michael W.; Eberly, Donald J. "Individual Rights and Social Responsibilities: Fundamental Issues in National Service." Public Law Forum 4.1 (1985): 241-258.

**an organized program in which individuals give a period of service to the nation** or community. Generally, national service is thought of as a program for teenagers or young adults, but it is possible to consider national service for other age groups as well. Service **projects might be in any of a wide variety of areas, such as disaster relief, social services, housing rehabilitation, energy and natural resource conservation, education, public works, or international service**.

## Part 3: Solvency

#### Peace Corps displaces Americans into the situations of the Other

**Hanchey** **12’** Hanchey , Jenna N. A Postcolonial Analysis of Peace Corps Volunteer Narratives: The Political Construction of the Volunteer, Her Work, and Her Relationship to the ‘Host Country National.’ University of Colorado at Boulder, 2012, scholar.colorado.edu/cgi/viewcontent.cgi?article=1024&context=comm\_gradetds.

Further, **the narrative is constructed** that **Peace Corps volunteers, through** these abstract **lessons, experience “real” life**—a life **that they are** lucky to be **sheltered from in America.** When Schmidt (2008) describes why, after getting hit by a car, she thought about joining the Peace Corps, she says, “Then and now, the Peace Corps represented to me the chance to make a positive difference in the world, to give back a little for the advantages I had enjoyed simply by born an American” (p. 100). This statement seems to imply that **there is a general privilege that** all **Americans**, regardless of race, class, or gender, **share.** Other **volunteers** invoke similar logic, **say**ing, “**We learned to appreciate** what we have as Americans, **and** how as global **citizens we have a responsibility to others who are less fortunate”** (Tschetter, N., 2008, p. 7), and “Burkina Faso is a terribly impoverished country and the substandards of living particularly en brousse (in the bush), are something that we as Americans could never fully understand” (Chambre, 2008, p. 68).

#### Infiltration of Blacks in National Service, such as Peace Corps, disrupts the white man’s burden

**Hanchey** **12’** Hanchey , Jenna N. A Postcolonial Analysis of Peace Corps Volunteer Narratives: The Political Construction of the Volunteer, Her Work, and Her Relationship to the ‘Host Country National.’ University of Colorado at Boulder, 2012, scholar.colorado.edu/cgi/viewcontent.cgi?article=1024&context=comm\_gradetds.

Consider first **the world that is opened if white skin is considered non-normative in the United States.** Rather **people of color**—their ways of thinking, acting and dressing—**become the normative American.** **Racial profiling could become a thing of the past**. Men and women from the Middle East would not be a source of terror in the eyes of the conservative American. Perhaps if Black men were normative, and not suspicious, Trayvon Martin would not have been shot and killed. If one were to re-imagine national hierarchies, the United States could be considered as having a similar or higher level of danger than anywhere else. This might lead to holding the U.S. responsible for violence it has perpetrated abroad, rather than constructing that violence as the fault of the invaded country where the U.S. was simply trying to ‘keep the peace’ (Cloud, 2004). And what if the domestic U.S. were opened up to scrutiny for the violence perpetrated therein? It could lead to destabilizing the ideological position of the U.S. as watchdog of the world, and the moral authority over other nations, a place which has been assumed without any necessary reason. Once the U.S. is put under the microscope, one could note that it is heavily violent as well. Though Americans talk about rape as if it is something that women have to be afraid of occurring outside the country, one in six women in the U.S. will be raped in her lifetime (RAINN, 2009) and one in four women who attend college will be raped (Sampson, 2002**). Opening the U.S. up to scrutiny allows us to re-imagine** not only **national dynamics**, but gendered power dynamics as well. Rupturing the White Man’s Burden opens up the possibility of the Peace Corps as an organization that partners with other countries, in mutual benefit and mutual learning. If the impetus does not exist for the Peace Corps to fix another country, then it has the ability to ask what is needed in other countries, and to admit what the United States needs as well. Were this 150 hegemonic ideology to be dismantled, the United States would be able to not only celebrate its successes but to admit its failings. Rather than needing to present a front of stability and perfection in order that it may help others, the U.S. could admit its own issues and also ask for assistance in addressing them. Indeed, **this dismantling of the White Man’s Burden connects to the way in which Rachel reframed her experience.** As a partnership organization, the Peace Corps could be more about relating and being, than helping and fixing. **Service becomes something that is both given, and accepted from others.**

#### Thus, Compulsory Service Blackens national service and works in the interest of POC. Creates the mechanism to rupture and deconstruct White Supremacy

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This piece thus compliments work on de-centering American worldviews by adding a way in which Americentrism may be destabilized from the inside-out. **The centering of the intercultural relationship opens space for depictions of** **equitable relations between volunteers and Host Country** Nationals, and **destabilizes and deconstructs neocolonialism.** The intercultural relationship **allows for a radical encounter with Otherness**

#### Intercultural relationships are k2 decentering Americentrism in Peace Corps

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I argue that **Americentrism can be destabilized by the centering of the intercultural relationship, rather than one culture or the other, in the narratives of Peace Corps experience.** This is important to postcolonial research. Though many researchers have focused on the need to de-center American or European ways of thought in research and the academy (Asante, 1988, 1998; Miike, 2007, 2008, 2010; Ngũgĩ, 2012), few have examined how **the de-centering of American perspectives can occur in the lived experience of the Westerner. Both Afrocentricity** (Asante, 1988, 1998) **and Asiacentricity (**Miike, 2007, 2008, 2010) **are formulated from a perspective that the center should shift with the culture being studied. To hold an Afrocentric worldview, as “the ideological centerpiece of human regeneration, systematizing [African] history and experience with [their] own culture at the core of existence”** (Asante, 2008), requires an intimate knowledge of African culture, history, and lived experience. To Asante, Afrocentricity is praxis; it is both the metatheory which guides theoretical and methodological choices in research, and the way that one lives. It is not something one can simply adopt, put on and take off, for a certain research project. Miike (2010) seems to be more hopeful that non- Asian people can be Asiacentric, but still the authors that the perform Asiacentric research have to have a familiarity with Asian ontologies and epistemologies (Miike, 2008). For the cultural researcher, this makes perfect sense. However, is there anything that the American can do to destabilize Americentrism?

#### Centering relationships between Volunteers and Host Countries deconstructs colonialism

**Hanchey** **12’** Hanchey , Jenna N. A Postcolonial Analysis of Peace Corps Volunteer Narratives: The Political Construction of the Volunteer, Her Work, and Her Relationship to the ‘Host Country National.’ University of Colorado at Boulder, 2012, scholar.colorado.edu/cgi/viewcontent.cgi?article=1024&context=comm\_gradetds.

This piece thus compliments work on de-centering American worldviews by adding a way in which **Americentrism may be destabilized from the inside-out. The centering of the intercultural relationship opens space for depictions of equitable relations between volunteers and Host Country Nationals, and destabilizes and deconstructs neocolonialism. The intercultural relationship allows for a radical encounter with Otherness** (Simpson, 2008), **leading to decolonizing narratives.** In the next chapter, I connect the imperialistic narratives found in A Life Inspired: Tales of Peace Corps Service (Peace Corps, 2008c) with the raced narratives of the Peace Corps pamphlets. I argue that narratives of empowerment in volunteer discourse are not only a function of nation, but also of gender and race.

#### When whiteness becomes decentered, blackness takes its place

**Hanchey** **12’** Hanchey , Jenna N. A Postcolonial Analysis of Peace Corps Volunteer Narratives: The Political Construction of the Volunteer, Her Work, and Her Relationship to the ‘Host Country National.’ University of Colorado at Boulder, 2012, scholar.colorado.edu/cgi/viewcontent.cgi?article=1024&context=comm\_gradetds.

Though it may seem like a simple comment for John to say that his skin is the skin that is “messed up,” this comment has important ideological implications. John has **temporarily de- centered whiteness, and centered Blackness in its place. By referring to Black skin as normative, and white skin as deviant from the norm**, John has **shaken the hegemony of whiteness in racial power structures**. In addition, John emphasizes the strangeness of his skin; everyone stares at him, because he is an oddity. John easily could have framed the staring as springing from any number of alternate motivations—jealousy, desire, reverence—**but he chooses to frame it in a way that denigrates white skin, and emphasizes the perfection of Black skin.**

## UVs

### Theory Underview

#### Aff gets RVIs on I meets and counter-interps:

**[A] Time Skew- 4 mins to respond to 7 mins and I can’t cover theory and have a shot at winning substance**

**[B] No risk- Neg has layers of debate they can cover and theory is a free source of no risk offense.**

# Case Blocks

### *ommited*

# Frontlines

### *ommited*

# T/Theory Blocks

## Military Service Shell

#### Counterinterp – the Aff can defend beyond military service as a form for National Service

#### “National Service” is defined as service to the nation, WHICH EXTENDS beyond the military

**Sherraden 85’** Sherraden, Michael W.; Eberly, Donald J. "Individual Rights and Social Responsibilities: Fundamental Issues in National Service." Public Law Forum 4.1 (1985): 241-258.

**an organized program in which individuals give a period of service to the nation** or community. Generally, national service is thought of as a program for teenagers or young adults, but it is possible to consider national service for other age groups as well. Service **projects might be in any of a wide variety of areas, such as disaster relief, social services, housing rehabilitation, energy and natural resource conservation, education, public works, or international service**.

#### 1] Real World– Countries that have instituted National Service go beyond military service.

#### 2] Debateability – this is a joke – their interp would make the topic exclusive to the military BUT DOESN’T SPEC THE BRANCHES– that’s literally millions of Affs.

**3] Bias- Their definition is from the UK, and their concept of National Service is different there because it just consists of the military.**

# K Blocks

## Anti-Blackness

### Link

#### Turn- Framing blackness as the “slave” or “socially dead” makes blackness worse in the world of the neg. Dillion 13’ outlines the concept of that blackness=social death, but this makes blackness net worse because it creates a pessimistic outlook on the world that will keep black people grounded in the slave mentality the K criticizes and will never seek to grant them their own agency.

### Alternative

#### Over exaggerate anti-blkness in Civil Society, the system has gratitude

**Bouie 13’** staff writer at The American Prospect, Making and Dismantling Racism, http://prospect.org/article/making-and-dismantling-racism

Over at The Atlantic, Ta-Nehisi Coates has been exploring the intersection of race and public policy, with a focus on white supremacy as a driving force in political decisions at all levels of government. This has led him to two conclusions: First, that anti-black racism as we understand it is a creation of explicit policy choices—the decision to exclude, marginalize, and stigmatize Africans and their descendants has as much to do with racial prejudice as does any intrinsic tribalism. And second, that it's possible to dismantle this prejudice using public policy. Here is Coates in his own words: Last night I had the luxury of sitting and talking with the brilliant historian Barbara Fields. One point she makes that very few Americans understand is that racism is a creation. You read Edmund Morgan’s work and actually see racism being inscribed in the law and the country changing as a result. If we accept that racism is a creation, then we must then accept that it can be destroyed. And if we accept that it can be destroyed, we must then accept that it can be destroyed by us and that it likely must be destroyed by methods kin to creation. **Racism was created by policy. It will** likely **only be** ultimately **destroyed by policy.** Over at his blog, Andrew Sullivan offers a reply: I don’t believe the law created racism any more than it can create lust or greed or envy or hatred. It can encourage or mitigate these profound aspects of human psychology – it can create racist structures as in the Jim Crow South or Greater Israel. But it can no more end these things that it can create them. A complementary strategy is finding ways for the targets of such hatred to become inured to them, to let the slurs sting less until they sting not at all. Not easy. But a more manageable goal than TNC’s utopianism. I can appreciate the point Sullivan is making, but I'm not sure it's relevant to Coates' argument. It is absolutely true that "Group loyalty is deep in our DNA," as Sullivan writes. And if you define racism as an overly aggressive form of group loyalty—basically just prejudice—then Sullivan is right to throw water on the idea that the law can "create racism any more than it can create lust or greed or envy or hatred." But Coates is making a more precise claim: That **there's nothing natural about the black/white divide** that has defined American history. White **Europeans had contact with black Africans** well **before** the trans-Atlantic **slave trade without** the emergence of an **anti-black racism. It took particular choices** made by particular people—in this case, plantation owners in colonial Virginia—**to make black**skin **a stigma**, to make the "one drop rule" a defining feature of American life for more than a hundred years. By **enslaving African**indentured **servants and allowing**their white **counterparts a chance for upward mobility**,

***Means that policies can be racist but further policy making like the aff is k2 solve. Empirics: Slavery, Jim Crow***

#### Solvency Def- the Alt doesn’t get rid of the antagonism behind blackness it only pushes it underground. For example, if I’m someone who is suffering from a disease I’m not going to ignore the pain and push it away I’m going to use the resources if front of me and fight back. That’s what the AFF is doing, we acknowledge that institutions have structural racism but the only way to challenge this is with National Service.

#### Perm- Do the aff and the Alt, but do the mind shift between civil society and blackness by utilizing policy actions that can improve the discrepancies in the system but can never remove it.

### Framing

### *ommited*

## Cap/Neolib

### Generic-Link

#### Turn-They retrench capitalism through their knowledge production. It’s inconsistent to supposedly be against class discrimination and only use academic authors as if the academy is separate from class best structures.

### Alt

#### Alt doesn’t solve- Empirics prove when countries have shifted from cap they eventually go back into Capitalist institutions because they realize they are better off

#### Root cause - cap is a mindset issue, humans are capitalist by nature disrupting the structures doesn’t solve for the root.

#### Non- Unique-there’s racism in non-capitalist nations.

**Lorde** Lorde ,Audre, Black Lesbian, feminist, Poet, “Sister Outsider: Essays & Speeches by Audre Lorde” originally from “Sexism: An American Disease in blackface” p. 64

If the problem of Black women are only derivatives of a larger contradiction between capital and labor, then so is racism, and both must be fought by all of us. **The capitalist structure is a many headed monster**. I might add here that in **no socialist country** that **I have visited have I found an absence of racism or of sexism**, so the **eradication of both of these diseases** seems to **involve more than the abolition of capitalism** as an institution or political system

#### Neoliberalism is sustainable and inevitable – human nature and social complexity mean only growth can produce peace – only tapping into self-interest creates a sustainable social order

**Barnhizer 06’**(David, Prof of Law, Cleveland State U, ‘Waking from Sustainability's "Impossible Dream”,’ Geo Int’l Envtl L Rev, pg. l/n

Devotees of sustainability pin their hopes on an awakening by an enlightened populace that will rise up and insist that business and government behave in ways that reflect the idea that "[a] sustainable society is one that can persist over generations, one that is far-seeing enough, flexible enough, and wise enough not to undermine either its physical or its social systems of support." [n81](http://www.lexisnexis.com.www2.lib.ku.edu:2048/us/lnacademic/frame.do?tokenKey=rsh-20.714257.8466500462&target=results_DocumentContent&reloadEntirePage=true&rand=1231738964826&returnToKey=20_T5507732879&parent=docview#n81) This **awakening is not going to happen**. There will **never be a populist revolution in the way humans value the environment, social justice, and other matters of moral consequence.**We frequently "talk the talk," but rarely "walk the walk." [n82](http://www.lexisnexis.com.www2.lib.ku.edu:2048/us/lnacademic/frame.do?tokenKey=rsh-20.714257.8466500462&target=results_DocumentContent&reloadEntirePage=true&rand=1231738964826&returnToKey=20_T5507732879&parent=docview#n82) This discrepancy is partly an individual failure, but it is even more a result of the powerful forces that operate within our culture. Residents of Western cultures are shaped by the system in which they live. **They will never possess either the clarity of agenda or the political will** essential**to**a coherent and coordinated **shift in behavior**due to a combination of ignorance, greed, sloth, and inundation by political and consumerist propaganda. **This** combination **means there will be no** values **shift** welling up **from the people and demanding the transformation of our systems of production and resource use.** Paul Tournier captured the essence of the cultural forces when he observed: [People] have become merely cogs in the machine of production, tools, functions. All that matters is what they do, not what they think or feel. . . . [T]heir thoughts and feelings are . . . molded by propaganda, press, cinema and radio. They read the same newspaper each day, hear the same slogans, see the same advertisements. [n83](http://www.lexisnexis.com.www2.lib.ku.edu:2048/us/lnacademic/frame.do?tokenKey=rsh-20.714257.8466500462&target=results_DocumentContent&reloadEntirePage=true&rand=1231738964826&returnToKey=20_T5507732879&parent=docview#n83) Feeling helpless in the face of inordinate complexity and vast impersonal forces causes us to flee from our personal responsibility and become absorbed into the systems of institutions. The price of the required allegiance includes accepting (or appearing to accept) the institution's values as our own. We become a contributing part of the same system that oppresses us and steals our humanity and idealism. This assimilation allows us to avoid the harshest application of the system's power while reaping the rewards of collaboration. We become, in the  [\*629]  words of Pink Floyd, "just another brick in the wall." [n84](http://www.lexisnexis.com.www2.lib.ku.edu:2048/us/lnacademic/frame.do?tokenKey=rsh-20.714257.8466500462&target=results_DocumentContent&reloadEntirePage=true&rand=1231738964826&returnToKey=20_T5507732879&parent=docview#n84) When we attempt to talk about the need to do such things as internalize costs that are now allowed to remain external to the entities generating the harms and shifting to a system of low or no impact on the Earth's natural systems, we are talking about fundamental, non-voluntary changes in entitlements and lifestyle. Even Alan Greenspan drew severe criticism when he recently suggested that social security benefits should be reduced. [n85](http://www.lexisnexis.com.www2.lib.ku.edu:2048/us/lnacademic/frame.do?tokenKey=rsh-20.714257.8466500462&target=results_DocumentContent&reloadEntirePage=true&rand=1231738964826&returnToKey=20_T5507732879&parent=docview#n85) Jacques Chirac's party in France has seen its public support plummet due to efforts to reduce social spending. [n86](http://www.lexisnexis.com.www2.lib.ku.edu:2048/us/lnacademic/frame.do?tokenKey=rsh-20.714257.8466500462&target=results_DocumentContent&reloadEntirePage=true&rand=1231738964826&returnToKey=20_T5507732879&parent=docview#n86) Germans have taken to the streets in the hundreds of thousands to protest their leaders' efforts to develop plans to gain control of the German welfare state.  **It is impossible to generate the political will that would be required to change the system** **we have constructed** into one that satisfies the **demands of sustainability.** This is not surprising because the clear message is that we need economic growth. The situation we face is akin to Bangladesh where I was part of a group urging the country's Planning Minister to take potential environmental harms and ecosystem impacts into greater account in his planning. He responded that the ideas were admirable in theory but that he had to worry about generating jobs and food for 160 million people. He indicated that while he respected the arguments for sustainability his more immediate needs were to ensure jobs and food for Bangladeshis. In a similar context, while teaching international environmental law in St. Petersburg, Russia, my discussion with Russian academic colleagues related to water pollution in the area, radioactive materials dumping, and the raw air pollution from Lada cars running on 76 octane gasoline and other uncontrolled emitters of air pollution that fouled the air of this most beautiful city. At the end of the course one of my Russian colleagues said, "I found it all fascinating. But you know we have other problems with which we must deal before we can begin to worry about the environment. Perhaps in fifteen years or so we will be ready." I found myself unable to disagree with the speakers in either Bangladesh or Russia. Return to the idea of our inability to generate the political will that would be required to achieve fundamental change if we decided that the Agenda 21 type of sustainable development ideas were good social and economic strategies. Even if  [\*630]  they were desirable, they are "impossible dreams" because the people and institutions who set policy and decide on actions in the business and governmental arenas will never accept them as guides for behavior or as requirements for decisionmaking. This impossibility exists because we are not free and independent individuals but creatures of habit, dominated by the culture in which we exist. **We desire to behave according to the dictates of the powerful systems that govern our lives and culture.**

### Cap Good

#### Cap has a laundry list of benefits both internal and external

Ditmar 09’ (Bob, Editorialist for the American Daily. "Capitalism Promotes Freedom and Opportunity." Opposing Viewpoints: American Values. Ed. David M. Haugen. Detroit: Greenhaven Press, 2009. Opposing Viewpoints Resource Center) BSH

**Cap**italism **allows for creation of wealth, basic necessities, goods and services, motivation, elimination of hunger**, improvements, etc. The lack of central planning and control, letting supply and demand dictate what will be sold at what price, and the concept of a laissez-faire approach to **commerce makes** the environment **ripe for advancements in food** production, distribution of **goods, tech**nological advances, **medical** breakthroughs, creation **of jobs and employment and** higher **wages.** As a result of a free market economy, people have motivation to take risks, hoping to reap the benefits of their risk, hard work, and innovation. Were it not for this system, Japan, South Korea and even China would today be backward, impoverished agrarian societies. For **in cap**italism, those **entrepreneurs** that were willing to work and take the risks thrived **and created jobs and opportunities for those who could not** take risks **and** otherwise **would not have income**. In time, some of those benefactors of employment created by the risk-takers would get ideas to improve on something and in turn would take the risks of starting their own businesses. Because **more people had jobs and**, therefore, the **income** it generated **afforded** many **more to get an education** that otherwise may not have. This cycle continues through the decades to the present day.

## Biopower

# DA Blocks

## Econ

#### Turn- CNS creates the opportunity for billions going back into the economy

**Belfield** **03’** Belfield, Clive. The Economic Value of National Service. The Aspen Institute: Franklin Project , Sept. 2003, assets.aspeninstitute.org/content/uploads/files/content/docs/pubs/FranklinProject\_EconomicValue\_final.pdf.

We estimate national service by youth at 80,450 member service years annually. This total covers the three AmeriCorps programs, including YouthBuild, Teach for America, and National Guard Youth ChalleNGe. **The** total **social cost of youth n**ational **s**ervice – including federal funding, matched funding, and tax burdens – **is $1.7 billion annually** (see Figure ES1). **The total social benefit** of youth national service – **including** the value of output produced and the **longer-term gains** from greater human and social capital – **is $6.5 billion.** For society, **the benefit of national youth service is 3.95 times greater than the cost**. For the taxpayer, the commitment to national service programs for youth – including federal funding and matched funding from other public sources – is $1.1 billion annually. Over the long term, the taxpayer recoups – in terms of higher tax revenues from increased output and productivity and lower spending on social programs – an estimated $2.5 billion. **The net difference is a taxpayer gain of $1.4 billion.** For the taxpayer, every dollar spent on youth national service yields over two dollars in savings.

#### Turn- National Service is good for the economy- boosts employment and strengthens econ

**Boteach et al** **09’** Boteach, Melissa, et al. National Service and Youth Unemployment. Center for American Progress, 16 Nov. 2009, [www.americanprogress.org/issues/poverty/reports/2009/11/16/6910/national-service-and-youth-unemployment/](http://www.americanprogress.org/issues/poverty/reports/2009/11/16/6910/national-service-and-youth-unemployment/).

**Investments in National Service programs** such as AmeriCorps, VISTA, YouthBuild, and other youth corps programs **deserve** serious **consideration as part of a** national **strategy to tackle unemployment**, provide anti-**poverty** services, **and strengthen our economy.** These **programs** can **prepare young adults for long-term employment opportunities in the public and private sector.** National service programs create full-time positions that are—in most cases—jointly paid for by public and private resources. These entry-level public service positions pay a poverty-level living allowance or slightly more, and they come with health-care benefits, sometimes child-care benefits, and the opportunity for [Segal AmeriCorps Education Awards](http://www.americorps.gov/for_individuals/benefits/benefits_ed_award.asp), which help recipients pay for higher education, educational training, or student loans. National service programs are not designed as long-term career positions, but these **national service jobs have historically helped boost job creation** by providing opportunities for difficult-to-employ youth and recent college graduates, while also building nonprofit organizations’ capacity to continue this important social service.

#### Non-Unique- With technology advancing and the rise of automation, job losses are inevitable in the market

**Maney** **16’** Maney, Kevin. “You Will Love the Future Economy, Thanks to Robots and AI.” Newsweek, 5 Dec. 2016, www.newsweek.com/2016/12/09/robot-economy-artificial-intelligence-jobs-happy-ending-526467.html.

Truck driver is the most common job in the world—3.5 million of them in the U.S. alone. Over the summer, the **Dutch government ran a successful**[**test**](https://www.theguardian.com/technology/2016/apr/07/convoy-self-driving-trucks-completes-first-european-cross-border-trip)**of driverless trucks** crossing Europe. **Uber** recently **paid $680 million to**[**buy**](http://www.recode.net/2016/8/18/12540068/uber-paid-680-million-for-self-driving-truck-company-otto-for-the-tech-not-the-trucks)**Otto**, a startup **working on auto-drive trucks** and founded by former Google AI specialists. Consulting company McKinsey has predicted that within eight years, one-third of all trucks on the road will drive themselves. In maybe 15 years, truck driverwill, like gas station attendant, be an anachronism. Uber invested in Otto not just to operate trucks but because Uber wants to run fleets of self-driving cars. In September, it began [testing](http://www.npr.org/sections/alltechconsidered/2016/09/14/493823483/self-driving-cars-take-to-the-streets-of-pittsburgh-courtesy-of-uber) such a fleet in [Pittsburgh](http://www.npr.org/sections/alltechconsidered/2016/09/14/493823483/self-driving-cars-take-to-the-streets-of-pittsburgh-courtesy-of-uber). Canada’s postal service wants to send [drones](http://www.cbc.ca/news/business/drone-canada-post-1.3646850) instead of vans to deliver rural mail. **Millions of driver jobs of all kinds could swirl down AI’s drain** before Trump finishes his four-year term. **Within maybe five years, AI will be better than humans at diagnosing medical images and better than legal assistants** at researching case law, Surya Ganguli, a leading AI [scientist](https://web.stanford.edu/dept/app-physics/cgi-bin/person/surya-gangulijanuary-2012/) at Stanford University, tells me. Hawkins says **we will eventually make machines that are great mathematicians.** “Mathematicians try to figure out proofs and mathematical structure and see elegance in high-dimensional spaces in their heads,” he says. “That’s not a ‘human’ thing. You can build an intelligent machine that is designed for that. It actually lives in a mathematical space, and its native behaviors are mathematical behaviors. And it can run a million times faster than a human and never get tired. It can be designed to be a brilliant mathematician.” If you do something predictable and rote, then sometime in the next 10 years you’ll probably feel like a gas pump jockey, circa 1980. One by one, **companies will eliminate or marginalize your work.** It **will happen to the least educated first and fastest**, hitting drivers, waiters, factory workers and office administrators. Then the robotization of work will eat into more knowledge-based jobs. Low-level accounting will get eaten by software. So will basic writing: Bloomberg already uses AI to write company earnings reports. Robots today can be better stock traders than humans. It won’t be long before you’ll be able to contact an AI doctor via your smartphone, talk to it about your symptoms, use your camera to show it anything it wants to see and get a triage diagnosis that tells you to either take a couple of Advil or get to a specialist.

## Military

#### An all-volunteer military makes the government less likely to go to war due to an increase in visible costs of war.

**Henderson & Seagren 12’** (David R - Associate Professor Graduate School of Business and Public Policy Naval Postgraduate School & Chad W - Assistant Professor Operations Research Department Naval Postgraduate School) “Would Conscription Reduce Support For War?”, 6/22/12 Available at SSRN: <https://ssrn.com/abstract=2093559>  
Wagner (1972) examines, through the lens of democratic politics, the effect of enlistment method on military budgets and the collective decision to go to war. He concludes that **having a**n all-**volunteer military makes the government less likely to go to war than if some of the military were drafted**. His reasoning is that having an all-volunteer force **makes the cost of the force and of war more visible.** A draft, by contrast, hides part of the cost of war by taking some of it out of the explicit defense budget and putting it on the backs of young men. The median voter is not likely to be a young draftee. Instead**, the median voter will be a taxpayer**.3 Because **the military must persuade, rather than coerce, people to join an all-volunteer military, it will likely pay higher wages in the event of a war. This raises the cost to the median voter, making a given war less likely to occur**.

#### No Link- The plan doesn’t spec the military, takes out the military DA